

THE CORRUPT BELIEFS OF THE QADIANI SECT

Qadiani refer to those who follow Mirza Ghulam Ahmed Qadiani. Mirza Ghulam Ahmed Qadiani is the founder of this sect. He claimed to be a Prophet and uttered blasphemy against the Ambia-e-Kiraam عليهم السلام, particularly against Hazrat Esa عليه السلام and his respected, chaste, pure and truthful mother, Bibi Maryam. He has made such insolent statements against Hazrat Esa عليه السلام and Bibi Maryam that listening to it will cause the heart of the Muslims to shudder.

However, the current alarming condition has made it necessary and thereby compelled me quote his blasphemous words. Just the claim of Prophethood by is itself kufr and sufficient to have one cast into hell for all eternity, as it is to entirely oppose the Holy Qur'an and to reject the Finality of Khaatamun Nabiyeen ﷺ, yet he did not stop at this but instead he continued to make derogatory statements against other Prophets of Allah. Thereby burdening himself with the curse of being a blasphemy, which consisted of hundreds of kufr.

The Shariah declares that the 'Tauheen' (insult) to any Nabi is confirmed kufr, even if the blasphemer acknowledges all the other Prophets and the other Essential Fundamental Principles of Deen. To reject the words of any one Nabi is to reject the words of all the Nabis. Hence, the Holy Qur'an declares:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

'The nation of Nuh, rejected the Prophets'

[Surah 26, Verse 105]

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Not only did Mirza Ghulam Ahmed falsify and reject the word of one Prophet but also he claimed to be more superior to a Prophet. There is no doubt in such a person and his followers being kaafir. Anyone who doubts their kufr will himself become a kaafir. Some of the kufr statements made by him are as follows:

(1). He says that, ‘In the Barahine Ahmadiya, Allah has described this humble servant as Ummati and also as Nabi’. [Izala’e-Awham pg 533]

(2). He claims that Allah has said, ‘O Ahmed your name will appear even before my name’. [Anjaam Aatham pg 52]

(3). He claims that Allah has said, ‘O Ahmed! Glad tidings, you are my desire and you are with me’. [Anjaam Aatham pg 55]

(4). The evil Qadiani also attributed to himself, verses which are revealed in regards to the beloved Prophet ﷺ.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We sent you not, but as Mercy unto the all the worlds”

[Surah 21, Verse 107]

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اِسْمُهُ اَحْمَدُ

“And giving glad tidings of that Prophet who will appear after me.

His name is Ahmad” [Surah 61, Verse 6]

He claimed that the above verses of the Holy Qur’an are referring to him. (Allah Forbid) [Anjaam Aatham pg 78]

(5). The cursed Ghulam Ahmed falsely claims that Allah says:

أَنْتَ مِنِّي بِسُنْزِلَةٍ أَوْ لَدَيْ أَنْتَ مِنِّي وَأَنَا مِنْكَ

O Ghulam Ahmed, you are like my offspring and I am from you and you are from me [Daafi'ul Bala, pg 6]

(6). He says, “The Prophet’s ﷺ Ilhaam (Divine Inspiration) and Wahi (Divine Revelation) proved to be false.” [Izala’e-Awham pg 688]

(7). He claims that ‘Hazrat Musa’s ﷺ predictions did not come true as he had wished and expected them to.’ [Izala’e-Awham]. His aim of saying this was to try and demonstrate that most of the predictions of Hazrat Esa ﷺ were even more unsuccessful.

(8). He claims that the verse in Surah Baqara which mentions the incident of the dead person who was brought back to life after being struck with a piece of beef, was only used by Hazrat Musa ﷺ to create unnecessary fear (i.e. a threat) and it was actually a form of mesmerism. [Izala’e Awham pg 775]

(9). He claims that the incident in the Qur’an relating to the miracle of Hazrat Ibrahim ﷺ and the 4 birds is also an outcome of mesmerism. [Izala’e-Awham pg 553]

(10). He says, “in the time of a certain King, 400 Prophets predicted his victory but they were all wrong as he lost the battle and thus died on that battlefield.” [Izala’e-Awham pg 629]

(11). He says, “The Qur’an consists of vulgar and abusive language and its tone is very harsh.” [Izala’e-Awham pg 26-28]

(12). He claims that his, 'Barahine Ahmadiya' is the book of Allah. [Izala'e-Awham pg 533]

(13). He says, Neither Esa ﷺ nor Musa ﷺ were true and perfect guides. [Arba'een vol. 2 pg 13]

Let us now examine some of the blasphemous statements he uttered in particular against Hazrat Esa ﷺ:

(1). 'O Christian missionaries. Do not say that ربنا المسيح 'Esa ﷺ (Jesus) is our Lord, for there is one amongst you (referring to himself) who is greater than Esa.' [Me'yaar pg 13]

(2). 'Almighty Allah has sent in the present Ummah a Messiah who supersedes the past Messiah on glory and grace and named him Ghulam-e-Ahmed. This is to suggest that the Messiah of the Christians is inferior in status and cannot even compare to a slave of Ahmad, so far as his ability to intercede and access to Allah is concerned.' [Me'yaar, pg 13/14]

(3). 'The example of Musa is better than Musa himself and the example of the son of Maryam is better than the son of Maryam himself.' [Kashti pg 13]

(4). 'Allah has informed me that the 'Masih-e-Muhammadi' is more exalted than the 'Masih-e-Musawi'.' [Kashti pg 20]

(5). 'Almighty Allah says that He will create an equal to the Messiah, who will not only be equal, but who will supersede him in every way. This will be Ghulam Ahmed.'

He says:

ابن مریم کے ذکر چھوڑو اس سے بہتر غلام احمد ہے

*'Abandon the remembrance of the son of Maryam.
Better than him is Ghulam Ahmad'*

'That which has been mentioned above is not merely a poetic stanza but it is the fact. It is my experience that the support of Allah is more with me than with the son of Maryam. If this does not prove to be true then I am a liar.' [Daafi'ul ul Bala pg 20]

(7). 'As per his covenant, Allah has power over everything but he cannot bring back to earth a person who has already caused enough destruction.' [Daafi'ul ul Bala pg 15]

(8). 'Maryam's son is in no way better than Kaushalya's son (the Hindus Ram).' [Anjaam Aatham pg 41]

(9). 'I swear by him in whose control is my life, that if Esa the son of Maryam were in my time, then he would not have been able to converse in the way that I do, and he would definitely not have been able to demonstrate the signs which I show.' [Kashti-e-Nuh pg 56]

(10). He says, 'The Jews have such strong objections against the Nabuiwat of Esa ﷺ and there is not much that even I can say to clarify it. The only thing that I can say is that he is a Prophet, because the Qur'an says that he is a Prophet. With the exception of this, there is no other Proof of his Nabuiwat. Rather, there are numerous proofs which can be used to differ his Nabuiwat.' [Ijaz'e Ahmadi pg 13]

IMPORTANT NOTE: It must be noted that in the above-mentioned statement, Mirza has supported the corrupt theory of the Jews and at the same time claiming that the Qur'an preaches that which can be nullified by way of evidence and argument. (Allah Forbid)

(11). He says, 'The Christian claim that he is God, whereas in actual fact, even his Nabuiwat cannot be confirmed'. [Ijaz'e Ahmadi pg 14]

(12). 'Sometimes Hazrat Esa (عليه السلام) used to have shaitaani inspirations as well.' [Ijaz'e Ahmadi pg 14]

O Muslims! Are you aware of those that receive shaitaani inspirations? The Holy Qur'an announces:

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ

"They come down upon every extremely deceitful, rebellious sinner." ¹ [Surah 26, Verse 222]

(13). He says, 'Most of his (Esa (عليه السلام)) predictions and prophecies were incorrect.' [Ijaz'e Ahmadi pg 14]

(14). He says, 'I must regretfully admit that the accusations of the Jews against him are so convincing that I too am unable to defend him (Esa (عليه السلام)).' [Ijaz'e Ahmadi pg 13]

1. The above mentioned verse of the Qur'an makes it very clear that shaitaani (devilish and evil) inspirations only appear to evil persons and open sinners. The accursed Ghulam Ahmad has unsuccessfully attempted to prove this for Esa (عليه السلام).

(15). He says, 'O where shall I go to lament, that 3 of his (Esa ﷺ) prophecies were proven to be completely incorrect.' [Ijaz'e Ahmadi pg 13]

The above mentioned statement completely rejects the Prophethood of Hazrat Esa ﷺ.

(16). He contradicts himself by saying, 'It is impossible for the prophecies of the Prophets to be halted.' [Kashti-e-Nuh pg 5]

(17). 'I fully accept that the Messiah (Hazrat Esa ﷺ) was a very pious personality in comparison to others in his era. I cannot however accept him as being a true 'Munji' (liberated person), for he was not born in Arabia.' [Daafi'ul Bala pg 3]

(18). 'What I said earlier about Esa ﷺ was only out of gentleness and kindness, otherwise the possibility exists of there being many pious people in his era who were far more superior to him.' [Daafi'ul Bala pg 3]

(19). He says, 'The Messiahs piety was in no way better than the piety of other righteous ones in his era. When compared to Esa, Yahya appears to be more pious because he never consumed any wine in his lifetime, nor did any immoral woman ever touch Yahya in order to apply perfume to his head, which she had purchased through her illegitimate earnings, or touched his body with her hand or hair. Unlike Esa, Yahya was never served by any young female who was not related to him. This is why in the Holy Qur'an Allah has referred to Yahya as 'Husoor' and he did not use such a name for Esa because such incidents disallow him from being afforded such a name.' [Daafi'ul Bala pg 4]

(20). He says, 'He had a very close relationship to a tribe of drifters. This was probably because of his ancestral relationship to that tribe. Otherwise, there was no other reason for a pious man like him to permit a

young gypsy female to apply perfume purchased from her illegitimate earnings of adultery, to his head with her impure hands and to rub her hair against his legs. Understanding people will realise from this, what kind of a person this was.'

The above mentioned are only some of the derogatory statements of Mirza. He has used many other derogatory and vulgar words with regards to Hazrat Esa عليه السلام. He referred to him as being malicious, shrewd and vulgar. He also referred to him as a liar, a thief, a cheat and dim-witted etc. In his attempt to discredit Hazrat Esa عليه السلام he did not leave any stone unturned. He writes sarcastically, 'Even his larger family are very pure and chaste. 3 of his paternal grandmothers and 3 of his maternal grandmothers were adulteresses and of bad character from whose blood he was born.'

It must be noted that here Mirza says paternal grandmothers, whereas Esa عليه السلام was born without a father. In this statement, he is rejecting the word of the Holy Qur'an that Esa عليه السلام was born without a father.

He further states that Esa عليه السلام had 4 brothers and 2 sisters and all of them were his own blood brothers and sisters. He said (Allah Forbid) that they were children of Hazrat Yusuf عليه السلام and Bibi Maryam. Like all his other corrupt beliefs, this too is no less corrupt.

He also claimed in his book Anjaam Atham that Esa عليه السلام did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all miracles that occurred at the time, were related to this (so-called) pond. He further says that the only power Esa عليه السلام had was that of deceiving the people (Allah Forbid). He further states in Izala'e Awham that the miracles performed by Hazrat Esa عليه السلام are only misconceptions and if one leaves out the tales

that are usually mentioned as miracles, then one will find that all his miracles were not true and that no miracle performed by any other Prophet is doubted as much as those performed by him.

He also again attempts to prove that all the miracles of Esa ﷺ were due to the magical pond. How many other corrupt beliefs and statements of the daj'jaal Qadiani can we present to you, whereas there are so many more. Those who are true Muslims can clearly see how this accursed person has attacked the station of such an exalted Prophet, who has been given such great excellence in the Holy Qur'an. I am amazed at those unsuspecting people who are falling prey to his deceit and are blindly following him, still regarding him as being a Muslim.

I am even more astonished by those who claim to be intellectuals, yet they are blindly following him into the crater of hell. Can any true Muslim ever doubt that such a person is out of the fold of Islam, and a kaafir and murtad (apostate)? By Allah! Never!

The ruling of the Shariah regarding such a person and the one who after knowing his infidelity still regards him a Muslim is:

مَنْ شَكَّ فِي عَذَابِهِ وَكُفْرِهِ فَقَدْ كَفَرَ

'The one who doubts the punishment or infidelity of such a person, will himself become a infidel'